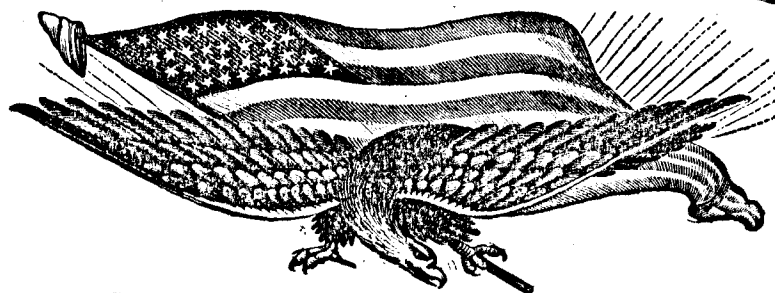


# NATIONAL DEAF MUTE GAZETTE



A MONTHLY JOURNAL FOR ALL.

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## THE National Deaf Mute Gazette

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### ANATOLE.

#### PREFACE.

This book in two small volumes entitled *Anatole* was written a great many years ago by the celebrated Madame de Genlis. Although it be a romantic story I doubt not that it will be read with interest. Anatole is the imaginary name given to a Spanish young gentleman of noble parentage. His real name will be discovered as the story is perused. I received a copy of it from Madame Julie de Recamier.

Madame de Recamier was the wife of one of the richest bankers of Paris, residing in the street Chaussee d' Antin. She was a lady of refined and cultivated tastes and noted for her beauty. She often received persons of the best society at her house in the evening for

conversation and entertained them splendidly. One evening in May, 1815, I had the honor of attending one of her soirees with my teacher M. L' Abbe Sicard, and by invitation, I delivered a short lecture in the sign language which amused the audience very much indeed, and just as I was taking my leave on bidding her good night, she took me by the hand, led me to her library and presented me the book, the same one which she herself had received from Madame de Genlis, saying that I would be much pleased with it. I think it will be interesting to the readers of the NATIONAL DEAF-MUTE GAZETTE, if from time to time extracts from it can be given.

Hartford, Conn., January 1868.

LAURENT CLERC.

#### Chapter I.

"Eh, bien!" exclaimed Richard, brushing his liveried coat, "so this *belle provinciale* will arrive on the day after tomorrow?"

"Yes, indeed," replied Mademoiselle Julie. "Madame ordered me to inspect the apartments, and see that nothing requisite to the comfort of her sister-in-law is wanting. I am of opinion that there was no occasion for refurnishing, as Madame de Saverny, accustomed to the style of her old chateau, will probably not perceive the expense which Madame has incurred in decorating her rooms à *la derniere mode*."

"Is she, then, an old woman?"

"By no means; twenty-two at most. The count is more than ten years her elder, and the countess at least seven or eight, for she confesses to a quarter of that."

"And there will be husband, children and governess to be waited upon also?"

"No, no. Fortunately she is a widow, and rich also, I think, for her husband was, I believe, as old as his chateau, and it is seldom that one marries an old man for anything but his fortune."

"What will she bring?"

"All things necessary to an establishment,—her people, her horses, even her old nurse."

"That is a little too much. I know all about *ces grosses compagnardes*, who imagine they may rule the house, because they have nursed its mistress. Tatling creatures! under pretext of guarding the interests of their dear foster-children, they relate to them everything that is said or done in the anti-chambers. The stones may go into their service, but I do not intend to fetch a glass of water."

"All this will not continue long. 'Madame will soon weary of it, especially if it be true that Madame de Saverny is as beautiful as is reported. Do you not know, Richard, that two pretty women are never long contented together?"

This philosophical remark of Mademoiselle Julie was interrupted by the sound of the carriage of Madame de Nangis. Its entrance into the courtyard of the hotel was the signal which sent every one to his post. Mademoiselle Julie escaped to the dressing-room, Richard seized a *paquet* of letters which had arrived the day before, and which he had neglected to deliver, and Madame de Nangis broke the seals as she embraced little Isarse, who ran to greet her mother with all the pleasure of a child who interrupts a wearisome lesson to fulfil an amusing duty.

"Ah!" said Madame de Nangis, addressing the Chevalier d'Emerange, "listen to the news from Nevers; my sister-in-law arrives on Thursday, positively. I forewarn you, Chevalier, that she is a charming creature."

"At Nevers, perhaps."

"Yes, Monsieur, at Nevers and elsewhere. A pretty face, fine figure and fine talents are appreciated everywhere."

"And is it with you that Madame de Saverny anticipates reaping the harvest of these advantages? I pity her."

"Today you flatter me at her expense," replied Madame de Nangis. "You will soon praise her at mine. I know how it is with you. Beauty sways an absolute empire over your soul; your admiration rises almost to frenzy. It is from this cause that you have deceived so many pretty women, who believed themselves tenderly beloved, when they were only passionately admired."

"Indeed, madame, you do me too much honor, for I have not only little inclination to deceit, but I have all my life been its victim. As to the admiration with which you reproach me, it is not my fault if I am driven into it."

These last words were accompanied by a gaze which the countess would not appear to understand. She cast her eyes again upon the letter in her hand, and as she finished its perusal, said, "She writes charmingly. Judge for yourself," she added, giving the letter to the chevalier, "and confess that your Sévigne de Paris does not express herself better."

"Not bad for the provinces," replied M. d'Emerange, after reading, "but it is no great merit to write simply that one expects much happiness in living with you. What is all this about her regrets, her mourning, and this taste for solitude which seems to indicate some *grande passion*?"

"Her regrets are for her vassals and some of the friends of her childhood. Her grief is for the death of her husband, and her taste for retirement is nothing more than ignorance of the pleasures of the world. Educated in a convent, where her father would have immured her forever, she left it to espouse, without dower, the Marquis de Saverny. He was an old man, amiable though infirm. One day my father-in-law confided to him his project of sacrificing his daughter to the fortunes of his son. This custom, then very common in families, rendered the eldest son inheritor of all the revenue, and placed him in a position worthily to sustain his rank. M. de Saverny, after vainly combatting the resolution of his friend, in order to render it ineffectual, demanded the hand of poor Valentine, and everything was arranged for the best. After two years of care and resignation, she is become the rich heiress of a husband too old to be long regretted, and M. de Nangis profits without scruple by the injustice of his father."

"I see that everybody has behaved well in this affair, the deceased above all, and his last is his crowning act in my estimation."

"If you knew how many tears his death has cost the beautiful eyes of Madame de Saverny, you would not speak so lightly; she was still in affliction when I left her last summer, although it was then eight months since his death. I wished to bring her to Paris, but she refused, and I was only able to obtain her promise to come and reside here at the end of her mourning. I am delighted that she has remembered it. Her society will be a great resource for me this winter, for I dislike to go out alone, and still less to accompany M. de Nangis, who thinks his dignity compromised if he is suspected of participating in a pleasure."

"Indeed," replied the Chevalier, "I often question what satisfaction he finds in thus passing his life in state dinners and visits of ceremony."

"I have no claim to slander his tastes, since he does not interfere with mine. Perhaps otherwise, we should not be so happy."

Indeed, I have never demanded any sacrifice. He receives my friends with politeness, and I endure his with complaisance; and nothing disturbs the peace which constitutes this sweet reciprocity."

The arrival of M. de Nangis put a period to this conversation, which was discontinued only because the charm of confidence peculiar to the *tête-à-tête* was wanting. The chevalier, persuaded that a third person is only an intruder, retired, promising to return the next evening for the concert at which Madame de Nangis had invited half Paris to be present to listen to a *virtuoso* lately arrived from Italy.

DEAF AND DUMB MUTUAL IMPROVEMENT ASSOCIATION.—The fourth annual soiree of the Deaf and Dumb Mutual Improvement Association was held on Friday night in the Bible Society's Rooms, St Andrew Square, and was attended by about 100 persons, the majority of whom were both deaf and dumb. The Improvement Association in connection with which the soiree was held, is energetically carried on, and is the means by which much useful instruction and no inconsiderable amount of enjoyment, from friendly converse, are conveyed to its members. The meeting last night was presided over by Rev. Alexander Millar of the Edinburgh City Mission; and during the evening brief interesting addresses were delivered by the Chairman, Mr. James Graham; Master Masterton; Mr. Strathearn, Glasgow; Dr. John Millar; Dr. Robert Pringle, Bengal Army; Mr. John Graham, president of the association; and Mr. Sinclair.

Edinburgh, Dec. 7th. 1867.

A stump orator in the West uses the following appropriate language: "If I am elected to this office, I will represent my constituents as the sea represents the earth, or the night contrasts with the day. I will un rivet human society, clean all its parts, and screw it together again. I will correct all abuses, purge out all corruption and go through the enemies of our party like a rat through a new cheese. My chief recommendations are, that at a public dinner given to—, I ate more than any two men at the table; at the late election I put in three votes for the party; I've just bought a new suit of clothes that will do to wear to Congress, and I've got the handsomest sister in old Kentuck."

EATING LIVE COALS. One of the Japane is now performing in Norwich, Conn., who belongs to a religious sect in his native country that obliges him to indulge in a meal of live coals twice a week—Thursdays and Sundays—entertained a small party at the Wauregan House by the performance of this singular religious rite. He cut up some pine wood and put it in the stove, and, after it was well charred, took it out in pieces of about half an inch square and two inches long, and ate it down as though it had been confectionery.

The following paper was read by Dr. Peet at the meeting of the Social Science Association lately held in New York, and a copy is now furnished at the request of the Editor, for publication in the GAZETTE.

#### PRELIMINARY REMARKS—SIGNS VERSUS ARTICULATION.

It is one of the especial characteristics of an advancing and improving race of men, to aim and strive ever, for the higher and better, a characteristic to which the nations of Europe and America are indebted for their wonderful progress in science, art, society, and government, but which has the disadvantage that it makes men impatient of the limits which God and nature have set to our efforts.

Hence it is, that when these limits have been reached, or nearly so, there are ever found men who, rather than rest in what has been achieved, will seek for new devices, in the hope, however delusive, of doing better than man has yet done. In such cases, it is useful to go back to first principles, and to ascertain the limits to our knowledge and to our efforts, in the combined light of reason and experience. The careful mariner, taking his departure from some known headland, and laying a course that shall be the best under the known conditions of wind, currents and intervening land, is an example which philanthropists and men of science may sometimes profitably follow.

The movement which has been going on in this country, mainly in Massachusetts, for some years past, contemplating the introduction of a method of instruction for deaf-mutes essentially different from that which has been practiced with such admitted success for half a century, is an illustration of this tendency to dissatisfaction with results which, not many years ago regarded as marvelous, almost miraculous, still leave the deaf and dumb a peculiar class, and of the inevitable longing for something higher than man has attained, or can ever attain.

When our schools for deaf-mutes were opened, just half a century ago, the rapid expansion of the mind and heart, through the use of a cultivated and expanded dialect of gestures, seemed miraculous, and brought unspeakable joy to hundreds of families. "But we are now told that, by means of a method of instruction long practiced in Germany, these unfortunates can be "taught to speak as other men speak," and to catch words on the indistinct and fleeting movement of the lips—with such marvelous perspicacity, that they can, not only follow a social conversation, but even a public discourse. Illusive as such statements are shown to be by the combined light of reason and observation, still they are highly seductive. It seems worth any amount of labor to realize, even imperfectly and partially, such results as are detailed in the narratives of sanguine and enthusiastic visitors to the European Articulating Schools. What imagination would not kindle, What heart not warm at the thought of so far restoring these hopeless children to the power of speech, and to a faculty almost equivalent to hearing?

The enthusiasm awakened by such hopes seems to have disqualified the advocates of articulation from seeing, at least from appreciating the stern iron reverse of their fair golden shield. If we tell them that such results as they aim at are never fully attained, and are approached only in rare cases, they will not be content, without trial, to believe that they cannot do better than even the German teachers have done. To the sanguine instructor, as to the affectionate parent, every child is destined to prove a prodigy. Nature, however, is not lavish of prodigies, and we shall consult the greatest good of the greatest number, by aiming at such results as we know we can attain. Experience has shown that, while a teacher of articulation may meet with fair success in the case of a few, mainly those who learned to speak before they became deaf, he will leave the mass of his pupils painfully and slowly groping in the dark. They will speak laboriously, harshly and unintelligibly; read on the lips still more imperfectly, and be far behind the pupils of our own schools in vivacity and general intelligence.

#### GESTURES THE ONLY NATURAL LANGUAGE FOR TRUE DEAF-MUTES.

It may be assumed as an axiom that what children need for the early and rapid development of their faculties is a *natural language* as they will learn spontaneously, by mere daily association with those who use it. For those who can learn it through the ear, speech is a natural and the most convenient language. For the deaf and dumb,

cut off inexorably from *natural* speech, the only natural language is a language of gestures. The advocates of articulation tell us that speech is the natural language of man. They seem not to consider that it is only natural when learned through the ear. It is natural for a child to try to imitate the words that ring in his ears. They cling naturally to his memory, and furnish the best, if not the most natural medium of thought and reasoning. But what deaf child was ever known to imitate spontaneously the movements of his mother's lips? What fitness is there in the mere muscular movements of the organs of speech to serve as signs of ideas more than in any other muscular movements! And if there were any such fitness, these movements are so fugitive and indistinct, that though some strongly marked words may be readily caught,—yet to seize on the lips such a number of successive words as to enable the deaf-mute to follow a conversation or discourse, demands uncommon power of eye, great quickness of perception, and such favorable circumstances of light and proximity, as make this mode of communication impracticable, in a thousand pressing emergencies; while under the most favorable circumstances, it demands a close and engrossing effort of attention that soon becomes wearisome and painful. To enable a deaf person to follow an oral conversation there is almost always necessary, not only distinct mouthing, leading to unpleasant grimaces, but frequent repetition of words and phrases.

On the contrary, in a class, or in a social circle of deaf-mutes, where signs are used, there is no straining of attention, no groping in the dark, no necessity for frequent repetition, no cold and imperfect appreciation of the speaker's meaning. Thought flashes from mind to mind with electric rapidity. Incidents are related with a graphic power that speech cannot rival. Through the language of signs alone, can a whole deaf-mute assembly enjoy the charms of eloquence, and so much as they can ever know of poetry, or follow a gifted leader in prayer or praise, to the higher regions of devotion. This language presents, not only the best and readiest means of explaining words and phrases, but far the best means of giving to deaf-mutes that expansion of ideas, without which there can be no appreciation of words. But it is not my present purpose to enter into a long discussion of the question between signs and articulation. Only observing that the first American teachers declined to burden themselves with the great labor of teaching articulation, after a full and fair investigation of the subject, and that their position, as far as respects the great majority of deaf-mutes, has been strengthened by most careful and thorough examinations of the results attained in the most celebrated European articulating schools, made at several different times, the last during this past summer, I leave this question to those whose investigations have been more recent; and pass on to a more special consideration of the language of gestures.

#### CHARACTERISTICS OF THE LANGUAGE OF GESTURES.

I will endeavor to give some account of this language as it is in its elements; as it becomes by cultivation; and, as, by some teachers, it is expanded to make it parallel to speech. There are several important objects to be promoted by the dissemination of correct views on this subject. Some may have prejudices removed; others may be induced to study this language so far as to be able to promote the social enjoyments and material interests of deaf-mutes in their vicinity; others, again, may find useful hints for holding necessary communications with men of foreign speech, perhaps as missionaries in distant lands, or when cast among savage tribes.

The language of gestures, to borrow the sentiment of one of its greatest masters, Bèbiain, is of all times and of all countries. The pantomime and expressions of the countenance which form its basis, and lend to it its natural significance, are equally intelligible in the humblest hut, and in the royal palace; to the savage and to the civilized; to the ignorant and to the learned. Who can ever confound the gesture of invitation with that of repugnance; of friendship and of menace; of desire and of aversion? All men instinctively understand the skilful imitations of actions; the tracing of simple outlines; the natural or naturally feigned signs of emotion which form the ground work of this language. When we read in the narratives of travelers, or of ship wrecked mariners, of their successful efforts to demand, by means of gestures, food and shelter, to crave compassion and assistance, there is nothing of incredulity in our wonder.

Of the extent to which this language of signs has been cultivated in ancient times, we may judge by the testimony of Cierco, that the pantomime of Roscius rivaled his own polished sentences in clearness and variety of expression. Another writer relates that a king from the borders of the Euxine, seeing the performance of one of the Roman mima, begged him of Nero, to be used as an interpreter with the wild tribes in his own vicinity.

But it is unnecessary to go back to ancient times, when every institution for deaf-mutes, almost every deaf-mute in the land, furnishes examples of the power of this language. Every deaf-mute, when either unable to write, or finding himself among people with whom that mode of communication is unavailable, will fall back upon pantomime, and like the traveller, or shipwrecked mariner in parallel circumstances, will generally succeed, with more or less effort and variety of gesticulation, in making his wants and wishes understood. In such cases, one who has been accustomed to this mode of communication will have a great advantage over a novice both in understanding, and making himself understood,—as great an advantage as the practiced draughtsman has over one unskilled in the use of the pencil, in the readiness and correctness with which he will trace an outline. Instances have occurred in which savages from our Western wilds, there accustomed to a kind of pantomime, visiting one of our institutions, have been able to hold intelligible conversation with the deaf-mute pupils.

The deaf and dumb, as is well known, were, from the beginning of time, reduced by necessity to this mode of communication. With most of the uneducated deaf-mutes, signs remained an imperfect, restricted and uncertain mode of exchanging ideas, because each one had to invent his own dialect of gestures, and in too many cases to deal with dull, stiff and awkward associates. Yet those who were blessed with friends whose patient kindness and rare intelligence, encouraged and aided them in cultivating their dialect of gestures, would often extend and improve it till it became sufficiently copious and precise for all necessary communication, for imparting moral, religious, and political notions to some extent, and for a very considerable, though inferior degree of social enjoyment. This result was more especially met with, when there were two or more naturally quick and intelligent deaf-mutes in the same family, or neighborhood, for, in such cases, there were several eagerly aiding each other in extending and improving their common dialect; and in such cases of combination, the result is often in a duplicate ratio. There is reason to believe that, in times long anterior to the earliest known teachers of deaf-mutes, Ponce and Bonet, there were deaf and dumb persons who, by this cultivation of their dialect of pantomime, acquired a degree of moral and mental development equal to the average of the community in which they lived. Pliny tells us of one Quintus Pedius, a relative of Caesar Augustus, who, though deaf and dumb from birth, became one of the most eminent historical painters at Rome. And a Spanish deaf-mute, Juan Fernandez Navarette, commonly called El Mudo, was so distinguished in the same art, as to enjoy the special favor of Philip the Second. Eminence in the art of painting, as you all know, implies a very considerable degree of intellectual and moral development.

To those, who, for the first time, witness the delivery of a set discourse in signs or the conversation of two or three vivacious deaf-mutes, it may well seem that life and significance are given to the language by natural gesture and expression; most of the individual signs are about as arbitrary as words, and the whole together, as unintelligible to strangers as so much Greek or Chinese. On further examination, they will find that this is mainly because, for rapidity of communication, many of the signs, originally natural, have been abridged, till nearly all trace of analogy with the thing signified is lost, or obscured, and many others founded on metaphors seldom obvious at first sight; and these also are liable to abridgement. When, on the other hand, our pupils treat visitors to a pantomimic representation of a story, or of some familiar incident, or occupation of men, the clearness and graphic power of the pantomime excite equal surprise and admiration. In the latter case we have the language in its natural elements, in the former, in its abridged colloquial form.

#### ELEMENTS OF THE SIGN LANGUAGE.

To give a better idea of this language, we will briefly describe the elements from which it is formed, and the process of formation.

The simplest class of signs are those called *Signs of Indication*;

the mere pointing to such objects, actions and qualities, as we wish to direct attention to. With a little aid from naturally significant gesticulation, and from the expression of the face and eye, this class of signs may be used for the purpose of necessary intercourse to a much greater extent than those who have not examined the subject would suppose. Nothing is more easy and natural than to ask for anything than by pointing to it, and holding out the hand to receive it; to give anything by presenting it, or even by merely pointing to it and making a motion toward the person for whom we intended it. If, being a farmer, I should hire a German who knew not a word of my language, still I should have no difficulty in telling him what to do, by pointing to the tools to be used, and the objects to be operated on; to cut down a certain tree, for instance, by pointing to the axe and the tree. If either a deaf-mute or a foreigner should ride up to a blacksmith's shop, and point to a shoe loose on his horse's foot, the Smith would need no words to tell him that his customer wanted it fastened.

And signs of indication can be used in asking and answering questions, as well as in giving directions. Point with an inquiring look to a scar on your neighbour's hand, or face, and he may answer you by pointing to a knife, or a dog's teeth, or a sharp stone. You may ask where he is going, by pointing to himself, and then in different directions, and he can answer by pointing to the direction he is going.

With a little more contrivance, you can ask whence he came, by bringing the finger back from different points.

Another class of signs is that *Imitation* of the actions and attitudes of persons, and to some extent even of animals, which is properly called pantomime. Such signs skillfully made, are of course, universally intelligible. Here, however, it is to be observed, that where the literal imitation of actions would take up too much room, or appear too violent and ungraceful, the deaf and dumb are accustomed to imitate them on a smaller scale, chiefly with the hands and fingers. Thus the first two fingers are made to represent a man's legs and imitate quite intelligibly a great variety of motions; that of dancing, for instance, or of riding, by placing them astride the other hand.

Another mode of abbreviating actions is to make one hand, or its fingers, a proxy for the tools, and the other hand or arm, for the object they are used on. Thus one hand is made to personate the axe, or saw, and the other arm, the log. Two fingers are open and shut like shears, and thus applied to the left arm, which now represents a sheep.

While the actions of animals are, of course, much less capable of imitation than those of human beings, one skilled in pantomime will generally make them intelligible. And these too are often abridged. With the fingers of one or both hands representing the legs of a bird, quadruped, or insect, we can imitate the actions of sitting on a perch, trotting, galloping, creeping, etc. A deaf-mute will by means of his hands and fingers, figure, on his own head or face, the ears of a horse, mule or rabbit, the horns of a cow, the eyes of an owl, the bill of a bird, the snout of a swine, the trunk of an elephant, etc. The hands can imitate the motions of a bird's wings, of a fish's tail, or of a tortoise's head and shell.

Another class of signs, that may be regarded as a variety of the signs of indication, is the tracing of the outlines of objects. When this is done on paper, or on a slate, with sufficient skill, it is, of course, universally intelligible, but the deaf and dumb are accustomed to do it in the air. The signs for many objects of simple and regular outline are thus formed, e. g., a cart, a ladder, a serpent. Here it is to be noted that the index finger traces outlines, while the open palm describes surfaces, as a box, a table, a ball.

Another class of signs, nearly allied to the last, is the placing of the hands in such a position, as may, with or without an appropriate motion, imitate the outlines of objects. The two hands are joined together and made to open and shut like a book. They are joined at an angle imitating that of a roof, and this sign is repeated several times, with changes of place, to denote an assemblage of roofs, that is, a town. The fingers are joined together in such a way as to suggest the rails of a fence, of which the thumbs are the posts, and this sign is made with an enclosing sweep, to express a field, and a country. The arm is raised with the fingers spread, to figure a tree, and this sign, more or less multiplied, denotes a wood or a forest. When the hands are joined together in the form of a boat, or when one hand, with a thumb and fingers raised for masts, represents a ship,

the idea is made clearer by giving to the hands, in this position, an undulating movement, such as a vessel has in the waves.

And this leads me to observe, that many signs are indications or imitations of movements. The fingers follow the descent of rain or snow, the zig-zag flash of lightening; the daily course of the sun; the hourly revolution of the hand of a clock. The hands figure the driving force of the wind; the rise and fall of the waves: the opening of a flower; the fall of one slain; the collision of a ship with a rock.

The most natural of all signs are the expressions of the countenance. When skillfully made, these are universally intelligible. Not only the emotions, joy and sorrow, hope and fear, love and hate, have their appropriate expressions, and those of mixed character as repugnance, approbation, admiration, contempt; but also the intellectual states, doubt, perplexity, intelligence, acquiescence, etc. Of course, it is not every one that can, at will, call up the true expression, but all of us recognize it when genuine, and when skillfully simulated.

#### MANNER OF FORMING A LANGUAGE ON SIGNS.

I have enumerated the principal elements of the language, *indicative, imitative, descriptive, and naturally expressive*. Let us now see how they are combined, so as to form convenient signs for simple ideas, and weave them into a connected discourse.

Suppose a deaf-mute or a foreigner should wish for some article in sight, a book, for example, he has recourse to a sign of indication. Just as any person might do when there was any obstacle to the use of his voice, he would point to the object and hold out his hand to receive it. But how is the book to be designated, if not in view, or if one among several articles on a table at the other end of the room for instance? Here it becomes necessary to devise a descriptive sign. He holds his hands in the form of an open book and seems to read. If any more particular designation is required, he can figure its size, thickness and shape, and point to some object of the same color, to express its color. Such signs, all will admit to be natural, yet it will require a little practice to make them readily intelligible.

For many objects, a great variety of signs may be made. A complete description in signs of any object, would embrace a designation of its outline, motions, and habits, if an animal; its material, shape, uses, etc, if a work of man; the stature, features, dress, occupation, gait, or other peculiarities, if a person; and so of other classes of things. But as the rapidity of colloquial intercourse would not patiently admit of such a multitude of signs to describe single objects, in practice, one or two signs are made to stand for the whole.

#### DIFFERENT DIALECTS OF SIGNS.

And here there is room for a great diversity of dialects. A deaf mute, endeavoring to make himself intelligible to a companion, by means of a number of descriptive signs of any object, will stop as soon as he finds himself understood, and the sign at which he stops, will become, at least with that person, his sign for that object. What this will be, will, of course, vary with different persons. One may recognise a horse by the representation of the bit in his mouth; one, by the act of driving with whip and reins; one, by that of riding; another, by the motions of his ears. This last sign is that adopted in our institutions, as the most convenient to represent the word, *horse*, the other belonging rather to the words *bridle*, *ride*, *drive*. Such abridged signs, when one feature, or trait, or quality stands for the whole, are technically, after Sicard, called *Signs of Reduction*.

#### COMPOUND SIGNS.

These signs of reduction, or colloquial signs, consist, in many cases, of two or more signs combined, analogous to compound words. Thus a flower is denoted by its opening, and by its fragrance, to which is added a third sign, for instance, of color, to designate its species. The oak is the tree of acorns. Flour is denoted by the signs of grinding (the hands turning on each other like a pair of mill stones) and for whiteness, the usual sign for which refers to the bosom of the shirt as the most conspicuously white part of a man's dress. This sign, for whiteness combined with that of falling, as rain, denotes *snow*. So the sign for *red*, (touching the lip,) combined with the sign for flowing down, denotes *blood*.

#### METAPHORICAL AND ALLEGORICAL.

There is yet another class of signs of reduction, the most remarkable of all, in which the reduction is not from a description, but either a metonymy, a part for the whole, an example for its class, an organ for the faculties that use it; or more curiously still, from a metaphor or an allegory. Thus the beginning of one operation, that of piercing a wall for instance, is taken for the idea of beginning in general; falling for death; alternately advancing darts for battle; or by metaphor and allegory, the equal scale, is put for justice; the unequal scale, for partiality; the straight line for rectitude; straight forward speech, for truth; devious speech, for falsehood; having in the forehead, for knowing; losing from the head, for forgetting; soothing the heart, for pleasure; irritating the heart, for anger; and so on, for a copious list of moral and intellectual ideas. It is the multiplication of signs of this class that marks more especially the extension and improvement of a dialect of gestures in an institution.

I have referred to the diversity of dialects found in the signs of isolated deaf-mutes. When several deaf-mutes are collected together, as in a school, each brings with him his own signs, but these various dialects speedily blend into one, by the general taste and judgment of the community selecting from each dialect those signs that appear most convenient, graceful and expressive, and adding new signs as new ideas are acquired and developed. An improved dialect, thus formed, is handed down to successive generations of pupils. Like any other language thus transmitted, the language of signs in an institution, is subject to change, as new signs are found that hit the popular fancy. And I may add that it is more liable to change than spoken language, in that it wants that chief condition of stability in language, the fixed forms of writing and printing. I have in a former number of the *Herald of Health* referred to the unsatisfactory attempts made by some eminent teachers, *Behian for instance*, to represent signs by written characters. We may well doubt if any system of characters can be devised that will adequately represent the multitudinous, almost infinite varieties of motion and expression that make up a language of gestures.

As the language of signs is expanded and improved by cultivation, it gains not only in copiousness, but in precision. In a rude dialect many signs are used, in a sense varying with the connection or occasion. And such a dialect possesses but few distinctive signs for intellectual and moral notions; or even for simple qualities apart from the objects to which they belong. The necessities of the school room soon lead to the making of distinctive signs for objects, qualities, actions and relations. I have already instanced the case of the sign for a *horse*, as distinguished from those of the words *bridle*, *ride*, *drive*, etc. So we have a sign for a *fish* by imitating with the hand the motion of its tail by which it propels itself through the water; and a different sign for fishing. For bread we use the sign for cutting a loaf, and not that of kneading; for butter the sign working it, not that of churning. In most cases, however, precision is gained by the use of compounds of which to give a few more examples. The sign for *money* (chinking as it were the right hand in the palm of the left,) combined with the sign for whiteness, denotes *silver*; with that for yellowness, *gold*; with the sign for making small, *cheap*; with that of increasing, *dear*; with that of giving, to *pay*; with that of giving and taking, to *buy*; and so through a multitude of cases.

#### SIGNS USED FROM THE FIRST, BY TEACHERS OF THE DEAF AND DUMB.

Is it natural that a teacher of deaf-mutes, having proved the great value of the language of signs, as an instrument of instruction, as a means of recalling objects, actions and qualities should seek still further to extend it, and make it more precise. The first teachers of deaf-mutes availed themselves of gestures, so far at least as they found them useful. Bonet, whose work, published in 1620, is the oldest on our art, made considerable use of signs, and seems even to have made a beginning in devising grammatical signs. He tells us that he explained the three tenses of the verb, the present, past and future, by means of signs, which, from his description, appear to have been substantially the same with those now used in our institutions.

#### METHODICAL SIGNS BY DE L' Epée,

De l' Epée, whose labors in behalf of the deaf and dumb, began



little more than a century ago,\* was the first to conceive and carry out the idea of giving such a development to this language, that it could supply a sign for every word, and even for each grammatical inflection and particle. The result was the famous system of Methodical Signs, in which every word is represented by a sign made in the strict order of words. Of course, such a system of signs must embrace many signs that rest on very slight analogies, and some that are purely arbitrary and conventional. This does not detract from the usefulness of the individual signs, which easily become, by usage as significant as words are; but two great objections to such signs are, that the order in which they are made, an unnatural order to deaf-mutes, obscures their meaning, and that the numerous signs for particles and inflections, being wholly superfluous, in the colloquial language of gestures, are apt to bewilder and mislead the deaf mute.

The gravest objection to methodical signs is that there is a tendency to rest satisfied with the repetition of the sign for the word, and the word for the sign, while, in many cases, the pupil is found to have no distant idea of the sense. It is quite possible to dictate to a class of deaf-mutes, by means of these signs, and to have them write out, correctly, the most difficult sentences in our language, while they have no idea, or a very erroneous one, of the meaning of what they write. Hence the results, attained by means of this class of signs, are sometimes illusory. We are told that many of the pupils of De l' Epée, trained to this mechanical repetition of words for signs, were found unable to express their own ideas by writing. The abuse of the system of methodical signs led the celebrated Bebian, the successor of Sicard in the Institution of Paris, to discard and denounce them. Since his time, most of the French, and other non-articulating European Schools, while still encouraging the development and improvement of the language of signs, use only colloquial signs;—that is to say, a dialect of signs, which, however abridged, or conventional, the individual signs may be, is always in a natural order, and always enlivened by natural expression and gesticulation.

When the venerated Gallaudet and his able associate, Laurent Clerc, opened the first school for deaf-mutes in this country, they used that system of signs which the latter had learned and aided in improving in the school of De l' Epée and Sicard. It was, of course, a system of methodical signs. But the first American teachers were too able and intelligent to fall into the mistake of making their lessons a mere mechanical routine of exchanging words for signs. They labored successfully to give, to their signs for words, a natural significance. Hence, the eminent success they met with.

In process of time, the American teachers began to study the writings of the later French school of teachers, Bebian, Degerando, Morel and their contemporaries. The result was, with a majority of our teachers, a revolution of opinion and practice. Methodical signs were denounced as too laborious in acquisition, deceptive in results, and a hindrance to an object held by some to be paramount, that of leading the deaf-mute pupil to attach his ideas directly and simply to the written forms of words, and sentence. Grammatical Symbols, composed of written characters, were devised to make sensible the grammatical relations and dependence on each other, of words. It was said, not without reason, that the pupil would derive more benefit from the mental exercise of translating colloquial signs into written sentences, than if he had the signs given him in the order of words, thus merely having to write the words by rote.

Still it is a manifest and undeniable advantage to have a set of signs that can be used in the school room, for recalling individual words: for explaining the laws of construction, and occasionally, at least, for dictating sentences. The association of a sign to each word, in the hands of a skillful teacher, may be made to aid the pupils' memor of words, and of the order of words.

There are teachers, who hold that signs are necessary for deaf mutes to stand between written words and the ideas they represent. For example, as we cannot understand a written word till we repeat to ourselves the corresponding spoken word, so they hold a deaf-mute cannot understand a written word, or a written sentence, till he repeats, at least mentally, the corresponding signs. Though it may be admitted that the greater number of educated deaf-mutes understand written language, beyond a few familiar phrases, only by translation

into signs, still it, by no means, follows that it is necessary for them to have a sign for every word. It is sufficient to be able to render the page before them into colloquial signs, phrase by phrase; and the more gifted and persevering will acquire the ability to read without even this process of translation, gathering the meaning directly from the written words before them. Thus it will be seen that there are three different theories respecting the language of signs among our teachers; one class of teachers considers methodical signs not merely useful, but indispensable; another class rejects them altogether; while a third class regards them as useful when used judiciously.

#### MAIN ADVANTAGE OF SIGNS.

One thing there is in which we are all agreed, and that is that the colloquial language of signs is of inappreciable value for the moral and intellectual development of deaf-mutes and for enabling the teacher, at the beginning, to exercise over them a wholesome moral influence, to set before them the advantages of good conduct and diligence in study, and inculcate the elements of religious truth.

Another very important advantage of the language, especially the more strictly pantomimic element of it, is, that it enables the teacher to call up around him an ideal world, to condense, in his pantomimic explanations, the experience of years; and thus to give to words and sentences much of that living significance, which, for children who hear, is given by the events and dialogues of real life. This point is more fully explained in the Herald of Health for November.

#### SIGNS MAY BE USED TOO CONSTANTLY.

It is admitted that signs *may* be used too much or too exclusively in a school for deaf-mutes. Just as in a case of a class of French children learning English, or vice versa, their progress in the foreign language will be more rapid and assured, if, as soon as they have made sufficient progress, they can be induced to converse in it among themselves, so it will certainly be for the advantage of our pupils to lead them, not only to read books, but to converse, as much as possible, in words. The main obstacle to this is the tediousness of writing or spelling words as compared to the rapidity of colloquial signs. This is a disadvantage demanding care and diligence in the teacher. But to obviate it by prohibiting the use of signs altogether, would be no more reasonable than to refuse to avail ourselves, in teaching a foreign language, of our pupils' own vernacular for the ready and accurate interpretation of words and phrases.

#### SYNTAX OF THE LANGUAGE OF SIGNS.

The syntax of the language of gestures is an interesting subject, from the light it throws on the question, what is the order natural to the human mind, in its earliest state of development, and hence, what syntactical forms are most likely to be the oldest.

First, it may be observed, that the order of signs, in a colloquial dialect, approaches that of the Latin and Greek, being what, especially in contrast with the English, we call an inverted order. The sign for the principal subject of discourse is made first then the sign for its qualities and relations; in other words, not only the adjective but the preposition follows the noun. The verb also usually follows its object; and the distinction between the subject and object, or between the nominative and objective, is marked rather by the emphasis, position and gesture, than by the order in which they are named. For example, if we should express in signs, the question, "Who is a good man?", the order of signs would correspond to the Latin of Horace, *Vir bonus est quis*? In Latin, however, the placing of the adjective is variable, whereas, in signs, it is almost always invariable, and also, in Latin, the rule is that the proposition precedes its noun, and the negative its verb, both which are reversed in the language of signs.

Secondly, we note, that many compound expressions in our verbal languages are represented by single signs, exhibiting, so far, a resemblance to those languages (of Asia and America) called synthetic, in which different verbs are used to express what we should express either by a verb and noun, or by a verb and preposition, e. g., to leap over; to stand on; to put into, take out; are each expressed by a single sign: there are different signs for washing the hands, washing the face; washing the clothes, etc; different signs for carrying in the hands, carrying on the shoulders, carrying in the pocket, etc.

Thirdly, we note that, in part like the Hebrew and some other

\*As nearly as can now be ascertained between 1755 and 1760,

ancient languages, the colloquial language of gestures has no distinction of tenses, such as we are accustomed to. The time of a narrative or event is fixed once for all, and the incidents, narrated in succession. Where it is necessary to intelligibility to mark whether an action is done, doing, or to be done, it can be shown, even in an imperfect dialect of pantomime; but the language of gestures has, in colloquial use, nothing corresponding to those inflections of the verb that run through most verbal languages. Perhaps the language that approaches nearest, in structure, to that of the deaf and dumb is the ancient language of China. This language, from the accounts we have of it, agree with the language of gestures in having no inflections, either of nouns or verbs.\* And this leads me to observe,

*Fourthly*, that there is nothing in the language we are considering, corresponding to the inflections, whether of number, gender, or case, in nouns, or of tense, person and mood, in verbs. Where it is essential to the sense to show these accidental properties of the subjects, actions, or objects, it can be done by explaining, once for all, whether we speak for one or many, of a male or female, of the past or present etc. Then the narrative or discourse goes on without any other allusion to those points than may be necessary to prevent confusion.

Neither does the language of gestures, in general, use any form that can be considered equivalent to the passive. We understand, from the course of the narrative, that it is the child, the wounded man, or the treasure, that is carried; the criminal that is punished; the tree, that is cut down. Where it is necessary to be more precise, either we resort to a little circumlocution, or represent successively the actors, and the objects acted on. For instance, Cain is represented as wielding a club, and Abel, as receiving the blow and falling lifeless. As the language becomes more cultivated and refined in a school, several signs come into use that become available for expressing those ideas which, with us, are expressed by grammatical forms. For instance, there is a sign for *passiveness*, nearly that of standing mute, and one for *giving* or *influencing*; and these two are used not only in the school-room, but occasionally in colloquial discourse, to distinguish between the object and the actor, or between the passive and active subject of the verb. Though the language of gestures supplies simple significant signs for the personal pronouns, these are hardly used in the colloquial style. The pointing to one's self, or to the person spoken to, is nearly the extent, in the colloquial dialect, of the use of signs, equivalent to pronouns, and this is omitted when the discourse is intelligible without it. For the third person, the sign for the subject or object is repeated, when necessary to the sense.

*Finally*, I observe that the colloquial dialect of signs can hardly be said to have any thing equivalent to abstract nouns. certainly no signs distinct in form, to represent abstractions, though such signs are used in the school-room. And the usage, so frequent in speech, of supplying the place of an adjective, adverb or verb by means of a phrase embracing one or more abstract nouns has no equivalent in colloquial signs, except in a few cases, as give pleasure, etc. The use of the preposition with abstract nouns, so common in speech, is especially foreign to the language of gestures.

#### CONCLUSION.

Such is a general account of the instrumentality, familiar to us, for putting the deaf-mute into possession of written language, by means of which he is brought not only into communication with Society, but introduced into that wide realm of thought contained in books, and repeating the history of the past, the wealth of ideas of the present, and the hopes of a future existence. However valuable in itself, and even indispensable to the most successful education of the deaf and dumb, it is not to be regarded as an *end*, but simply as a *means* of making them acquainted with the language of the country in which they dwell, and, in connection with this, of developing their intelligence, and of aiding their education and culture.

\*Striking points of similarity are also found in the manner of forming compound terms, and in some metaphorical expressions.

Rev. James R. Campbell, a graduate of Williams College and Princeton Theological Seminary, has been appointed a professor in the Institution for the Deaf and Dumb on Washington Heights.



#### FARMER'S COLUMN FOR FEBRUARY.

Though we can neither plow nor plant in February, in this latitude, the earth being usually frozen up till some time in March, yet the farmer need not be idle.

But the work to be done in February is so much the same with that for January that to speak of it in detail would be little more than a repetition of what we said in January. To the farmer's column for which, the reader will please turn, and see if there be not some good advice in it which he has forgotten or neglected to follow.

If you have a thaw and the ground gets soft don't let your cattle into your meadows to tread up the sward. They will injure the next crop to ten times the amount of the fodder you may save by the practice.

If you expect any early calves or lambs this month, take good care to provide a warm dry pen or stable for the mother and her offspring. When a cow with a very early calf is left out in the cold winds or cold storms, not only in her yield of milk much reduced, but she is apt to have her teats *crack* or chaf with her cold, so as to be very troublesome to milk after the calf is gone.

If well fed, probably sheltered, and provided with broken bones or clamshells, your hens and pullets will lay pretty well this month. Provide nest eggs that will not freeze, (procelain ones, sold for about six cents apiece are best, but chalk will do pretty well, if you put two or three in a nest,) and always bring in the eggs before night, that they may not be frozen. From the high prices of eggs at this season, here well managed will often pay better for their keeping in February than in April or May.

J. R. B.

#### NEW YORK INSTITUTION FOR THE DEAF AND DUMB.

January 16th. 1868.

MR. EDITOR:—Making a short visit here, I find the Institution prospering under the care of its new Principal, who had entered on his new duties with all his characteristic zeal and enthusiasm. There are 438 pupils, about twice as many as in any other similar Institution. Two thirds of the teachers are deaf-mutes or semi-mutes.

Mrs. Peet, the accomplished mute wife of the principal, gathers the teachers around her for social reunions on Friday evenings of each week. And the Fanwood Literary Association holds its meetings every Saturday evening. One Saturday is given to a debate; the next to a lecture, and the third to social reunions, and playing intellectual games, of which Chess is becoming the favorite. Several of the deaf-mutes here are becoming very proficient in chess.

Yours in haste.

J. R. B.

A couple celebrated their silver wedding in this city a few days ago, of whom it is said they never exchanged a harsh word during their wedded life of twenty-five years. We would state for the benefit of those to whom this may seem incredible, that they are deaf-mutes.

## EDITORIAL.



Eighteen Hundred and Sixty-Eight.

We have received the following letter from a correspondent and subscriber.—

“Allow me as a friend to offer a bit of advice in relation to the *Gazette*.

I am afraid there is beginning to be some hard pulling at the coat tail of those who are so much in favor of the Mass.-school for mutes no wonder, but it is much to your interest pecuniarily, I believe, to make the concern a national one. Many of your subscribers are still at school and should the paper change from a national to a local affair, those heads of the schools would exert a powerful influence against it, thus cutting off, perhaps, one-third or more of your subscribers.

We must have an organ of our own, and I shall exert my influence to keep it going. I have nothing against the Mass.-school but do not wish you to let yourself get too much into the power of those who favor it. I know you favor it,—why should you not? Induce all of your contributors to write often then you will not have to insert too much original matter. I hope I do not give offence by this advice.”

The advice of our correspondent would be good if we refused insertion of communications on the subject from the other side. Our readers have Dr. Peet's paper in this number of the *Gazette*, and next month will have Mr. Gallaudet's. Surely we fail to see where in any one can have reasonable cause to complain. The *Gazette* is not the organ of the Massachusetts school, or of articulation, though the Editor sees every reason to favor both. If the advocates of signs will write for the paper, the Editor will most gladly publish the articles. But we prefer live articles on Deaf Mute education, to stupid articles on other subjects. If there is no truth in articulation, it cannot harm the sign cause.

Mr. Stone seems to be very busy. Cannot Mr. Keep or Mr. Turner, who have more time, write on the idiom of the sign language compared with the idiom of the Latin language?

The friends of articulation are writing all the time, but the friends of signs do not send any articles. Write—Write we say, and our readers can then have more of *both* sides.

The question now agitating Massachusetts—being one of such great moment and interest—cannot be passed over in silence—no more can negro suffrage be left out in politics. Thus much in explanation, called forth by our friend's letter.

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The editor of the *Gazette* takes his stand squarely in favor of the education of the deaf-mutes of Massachusetts within the limits of the State. The educated mutes of the State are a unit on the subject—they all advocate the movement—there is no opposition among them, they all feel one way as *vide* their Resolutions which we print in another column.

And in regard to the method of instruction, though there are some differences among them, they are yet agreed that radical changes are

called for. Massachusetts, to use the words of another, more than any other State in the Union, perhaps more than any country in the world, abounds in colleges, schools, educational institutions of all kinds, charitable institutions, reform schools and the like. She provides for the wants of every persistent class, even that of the poor idiots, and within her own borders, by the hands of her own people. To this general and most honorable system and condition of things, there has been one exception—that of deaf-mutes. This class, who, by the admission of all competent witnesses, need more than any other class to have all the ties of neighborhood, of kindred, of friendship,—all the associations of family and home strengthened in an extraordinary degree by their education, in order to counteract the tendency to isolation arising from their infirmity. They have been made an exceptional class; they have been denied the privilege of being educated among their neighbors and friends; they have been expatriated during the tender years of their youth. This anomalous and extraordinary condition of things, involving an injury and a wrong to an unfortunate class, grew out of small beginnings. There was an apparent necessity for it at the outset, when only half a dozen mutes were to be provided for. Like greater wrongs, it was not noticed at first. It grew in obscurity—out of sight; attained strength by age; struck its roots deep into our habits and laws; and when at last it became of such dimensions as to attract notice, and when its evil nature was pointed out, then, like other tolerated evils, it was defended by interested parties, it was supported by timid conservatism, and clung to by some men merely because it was cheap. Inferior and poor as were most of the fruits of the tree, there were what seemed to be dollars glittering among them, and the sight of them hid the defects—

To continue from the same authority,—finally, came the great and good secretary of our Board of Education, Horace Mann,—the great educator,—the practical reformer,—the codifier of our laws,—the father and founder of our lunatic asylums,—the reformer of our State common schools,—the founder of our Normal schools; a man whose whole life was passed in practical usefulness. He first came forward to show how entirely defective and in sufficient was the system of instruction and care provided for our deaf-mutes. He pointed out its evils, and argued stoutly for radical changes and improvements in the system of instruction at Hartford. If he would not have our mutes taught at home where other children are taught, at least, he would have them as well taught there as they would be here. He failed; and his opponents put upon him the charge of being a theorist and a visionary; *he*, whose whole life was of practical usefulness, and who fell down dead, at work!

Then came our Board of State Charities and urged the entire abolition of the practice of expatriation, and called for the home education of our mutes,—saying nothing at all about the system by which they should be taught; merely urging that they could be taught better than they had been taught; that, in the natural course of events, everything can be improved; and urging that, at any rate, Massachusetts should take them home and teach them there. This they did one year, after long deliberation, and unanimously; and then they waited a year, and in their third report reiterated their conclusions, and again urged the Commonwealth to bring her mutes home.

Then came our Governor with his blessed words of cheer and hope to those whom he tenderly called “the words of the Commonwealth.” Then came hearings before an earnest, intelligent Committee of our Legislature.

And as a result, we have to-day, thank God, the Clarke Institute for Deaf Mutes at Northampton.

All honor to Massachusetts, the ever progressing State.



Let the young Institute be kindly cherished. We are under infinite obligations to Gov. Bullock for his kind interest in our cause. Massachusetts will most assuredly take no backward step—"Improvement and progress are duties."

#### Gov. Bullock's Message.

1867.

"For successive years the deaf-mutes of the Commonwealth through annual appropriations, have been placed for instruction and training in the asylum at Hartford. While, in the treatment of these unfortunates, science was at fault and methods were crude, in the absence of local provisions, this course, perhaps, was justifiable; but with the added light of study and experience, which have explored the hidden ways and developed the mysterious laws by which the recesses of nature are reached, I cannot longer concur in this policy of expatriation. For I confess that I share the sympathetic yearnings of the people of Massachusetts towards these children of the State, detained by indissoluble chains in the domain of silence. This rigid grasp we may never relax; but over unseen wires, through the seemingly impassable gulf that separates them from their fellows, we may impart no small amount of abstract knowledge and moral culture. They are wards of the State. Then, as ours is the responsibility, be ours also the grateful labor. And I know not to what supervision we may more safely intrust this delicate and intricate task, than to the matured experience which has overcome the greater difficulty of blindness superadded to privation of speech and hearing. To no other object of philanthropy will the warm heart of Massachusetts respond more promptly. Assured as I am, on substantial grounds, that legislative action in this direction will develop rich sources of private beneficence, I have the honor to recommend that the initial steps be taken to provide for this class of dependents within our own Commonwealth. Should this policy be adopted, I have every reason to believe that it would eventually result in a permanent decrease of the present annual expenditure for their support."

1868.

In my last annual message I had the honor to recommend that provision be made for the instruction of the deaf mutes of the Commonwealth, within our limits, and to add my conviction that legislative action in this direction would develop rich sources of private beneficence. In response to this suggestion, the legislature granted an act of incorporation to the Clarke Institution for Deaf Mutes, located at Northampton, which was organized in July last, and was formally opened for the purposes of instruction on the first day of October.

My anticipations of private assistance were speedily realized, and to a venerable citizen of the Commonwealth, whose name the Institution most appropriately bears, it is indebted for the most liberal endowment ever made to a similar institution upon this continent. In coming years, when we shall have passed away, and our agency in this labor of love shall have been forgotten, successive generations of the silent restored to speech will articulate with gratitude the name of John Clarke, of Northampton, who, in faith, hope and charity, has devoted so large a portion of the accumulation of a life of honorable industry to a work of Christian philanthropy. I have no doubt that other generous citizens of the Commonwealth will respond to this act of munificence, and that before many years shall have elapsed, no child Massachusetts will be compelled to seek the means of instruction beyond her limits. In company with members of the Executive Council and several officers of the State, I have recently visited this school, which, in recognition of her self-sacrificing devotion to this class of unfortunates, has been intrusted to an enthusiastic and experienced teacher, Harriet B. Rogers.

Although the school had been in operation but a few weeks, the progress of the pupils was not only satisfactory in the highest degree, but excited the admiration of experienced instructors among the visitors. I have no hesitation in urging the legislature to cherish it kindly; to remove gradually such restrictions in regard to

age or continuance of study as a wise caution has at first thrown around them; and to assign to it such an increased proportion of the usual appropriation for deaf mutes as its growing numbers may require, beyond the income of its endowment. In view of the fact that it is an educational institution, and on that ground is intrusted to the supervision of the Board of Education, and because it is the duty of the Commonwealth to furnish to all its children an education at the public expense, I suggest that future appropriations for its aid be drawn from the school fund of Massachusetts, to the end that compliance with a public right may not be accounted as public charity.

#### Resolutions of the Boston Deaf-Mutes.

*Resolved*, That the early education of deaf-mute children is regarded by us as of great importance, and we would earnestly favor any plan by which these children could be taught as other children are in schools of their own neighborhood.

*Resolved*, That the asylum at Hartford cannot carry on and ought not to undertake the education of children at an age earlier than eight years; and that the instruction of pupils in articulation at that asylum is not carried so far as, in our opinion, should be done.

*Resolved*, That in view of these and other consideration, we heartily support the recommendation of His Excellency Governor Bullock, in favor of the education of deaf-mute children within the limits of Massachusetts; and would strongly urge upon the Legislature the adoption of a plan for that purpose.

*Resolved*, That it is a source of sorrow and mortification to the deaf-mutes of Massachusetts, to think that she makes a distinction between them and her more favored children, and sends them out of her borders, to be educated among strangers—merely because it is a little cheaper.

*Resolved*, That the views of the Board of State Charities, as set forth in their Reports, meet our approbation; that we regard the members of that Board as our true friends, and the friends of the best method of deaf-mute instruction.

*Resolved*, That a copy of these Resolves be presented to the Legislature now in session.

Adopted unanimously.

Attest:

PHILO W. PACKARD, *Chairman*.

#### Our New Story.

Anatole, a thrilling story, a deaf-mute being the hero, is commenced in this number of the GAZETTE. It alone is worth the subscription price of the paper.

Geo. W. Downing, 309 Regent St. W. London, is our authorized agent for Great Britain and Ireland. The terms of the GAZETTE for the Canadas and Great Britain including postage is 12 s. or \$1.50 in gold.

Mr. Gallaudet's paper read at the Social Science Association in New York, will appear in full in our next issue. His remarks in certain instances, we are sorry were incorrectly reported in our last number.

We have received the Reports of the Kentucky, New York and Indiana Institutions for which we are under obligations. The pressing engagements of the Editor have prevented him from giving them a suitable notice in this issue of the GAZETTE. Each will be noticed in due season.

"The right man in the right place"—Gov. Bullock.

WHO DO NOT FAVOR SIGNS.—Dr. Kitto—Nack—Carlin and all Deaf Mutes of brain.

**CAUTION.**

We would caution the public against imposters and unauthorized agents.

Learning that a hearing person and assuming to be a mute and calls himself Merrick has been collecting subscriptions in the State of Illinois. We caution the public that we have no such authorized agents then. A full list of authorized agents may be found in another column.

We understand that a petition, headed by Ex Vice President Hamlin, has been presented to the Maine Legislature, asking that the parents of deaf mutes in that State have the choice of sending them to Massachusetts or Connecticut. The good work seems to be progressing.

Mr. Carlin lectured before the Boston Deaf Mute Christian Association on the evenings of January 8th and 15th. His audience was large. His subject was, "The genius of Shakespear." He was frequently applauded and at the conclusion the enthusiasm knew no bounds. During his visit to Boston, Mr. C. was the guest of Mr. Smith.

There is none better managed, or cheaper in the city.

*Boston.*

10, 12 and 14 City Hall Avenue, East side of City Hall.  
DINING ROOMS OF PRESBYTERIANS.  
We take pleasure in calling attention to the

Correspondents will please accept our thanks for their kind attentions. We have on hand a large number of interesting communications which we shall lay before our readers as we find room.

Rev. Collins Stone of Hartford exhibited the proficiency of his pupils before our Legislature 30th. ult. There is a rapidly growing feeling in favor of educating our children entirely at home.

The levee of the Boston Deaf Mute Christian Association new year's evening was a complete success. Mr. Carlin honored it with his presence, as also did Mr. Hubbard and lady with their little Mabel. Mr. Turner and Mr. Story were also present.

THE BEST, THE TRUEST FRIEND OF THE DEAF MUTE—Gov. Bullock.

Massachusetts proposes to introduce the English language into her new mute schools.

**PARTICULAR NOTICE.**

All communications for the GAZETTE, and all subscriptions should be sent to PHIL W. PACKARD, Editor and Proprietor. A list of our duly authorized agents can be found on our first page. We shall not be responsible for money sent to any other than ourselves or our agents, whose names we shall announce in our columns from time to time for the information of our subscribers.

The Boston Deaf-Mute Christian Association hold another Social Levee, with a collation, February 24th. See advertisement in another column. Come one—come all.

**SPECIAL NOTICE.**

The co-partnership heretofore existing between PACKARD & HOLMES, Publishers of the *National Deaf-Mute Gazette*, is this day dissolved by mutual consent.

P. W. Packard will continue to publish the GAZETTE.  
December 13, 1867.

P. W. PACKARD.  
G. A. HOLMES.

**BIBLE QUESTIONS.**

1. What place did Jacob name after he dreamed a dreadful dream of a ladder?
2. What woman did Abraham marry after Sarah died?
3. What place did the Israelites move to, had twelve fountains of water, and seventy (70) palm trees?
4. Who did Moses marry?
5. What prophetess played on a timbrel?
6. What city was the scene of Joshua's defeat, and afterward of his victory?

THE MOST POPULAR MAN IN MASS.—Gov. Bullock among her Deaf Mutes.

The appointment of Mr. Hubbard on the Board of Education is very opportune and gives great satisfaction to the deaf mutes of Mass.

The Hartford Evening Press of Feb. 12. 1867, says our friend John Carlin is more than sixty years old!

We learn from good authority that Gov. Bullock's message has been attacked by a Hartford paper. Will some kind friend send us a copy and we will reprint the attack in the GAZETTE, if the authors should desire it.

Our friend George Kent of Amherst, N. H. caught 2020 trouts and 125 pickerels in 1867.

Hope he will remember the Editor of the GAZETTE with his last 1868 lot.

Somewhere out West, Editors, idiots and insane persons are excused from serving on juries.

NOTICE TO CALIFORNIA SUBSCRIBERS.—The GAZETTE will hereafter be sent by mail from Boston directly to each subscriber in California upon his or her sending immediately to PHIL W. PACKARD, Publisher *National Deaf-Mute Gazette*, Boston, Mass., the name and post office address of such subscriber, with the pay in advance.

We would request our patrons, both old and new, to send us their subscriptions for this year as early as possible, in order to enable us to estimate the number of copies which we must strike off to supply the demand and have enough *back numbers* on hand for possible orders.

A Paris landlady requested a Christmas party on the third floor to cease dancing as a man below them was dying. The guests acquiesced. Returning an hour later, "My dear children," she exclaimed, with the most benevolent smile. "you may begin again, he is dead!"

## CORRESPONDENCE.

*For the Gazette.***The Festival of Deaf-Mutes in Boston.**

MR. EDITOR:—On the last day of the old year, agreeably to the pressing invitation tendered to me to participate in the festival on the New Year's evening, I left New York for Boston via New Haven and Springfield. All nature along the route, with patches of snow here and there, appeared in a russet garb, and the creeks and ponds were frozen over, inviting a very few skaters to sport on the ice. The great number of villages at short distances between from Springfield to Boston led me to acknowledge the boasted density of the population of Massachusetts; each of them having one or more factories within its precincts convinced me of the enterprise and wealth of its people, and their white frame churches of all sectarian denominations, with ungraceful wooden spires hardly high enough to overtop the factory chimneys, seemed to demonstrate the high culture of religion which is so zealously pursued by the worshippers of mammon, notwithstanding the divine precept:—ye cannot serve God and mammon.

When I beheld Springfield, a charming town on the shore of the broad Connecticut River, my memory opened its reminiscences and I thought of the pleasures of friendship which I enjoyed at the hands of its citizens in the winter of 1841–2. I wondered if the Dwights, Foots, Emerys and others were still living.

After a long and wearisome ride for ten hours, I reached Boston and soon was fairly housed in the hospitable mansion of Dr. Syntax, the historian of Noddle Island. On the following evening we—Dr. Syntax and his charming lady and lovely daughter Jennie, Mrs. W— of Worcester, Miss W—and myself—went to the levee at the commodious hall of the Boston Deaf-Mute Christian Association, where we found assembled about two hundred mute gentlemen and ladies from various parts of New England, greeting each other in the language of gestures—"Year new happy you;—Glad see you;—Hope well you since," &c. Being taught at school to consider the language of signs as the vernacular language of deaf-mutes, and long habituated to practice it almost to the exclusion of digital spelling, the folks seemed to relish it for their faces beamed radiantly with happiness and revival of old friendship, demonstrated by the vigorous exercise of conversation. I do not mean to say *all* the mutes present, that indulged to excess this fascinating but fatal mode of communication, for indeed there were exceptions to the rule as Dr. Syntax, Will Whereas, now a disciple of St. Crispin, mending his as well as others' *souls*, the mysterious "P", the brilliant "Lizzie," Miss L— of Lowell and several others,—all semi-mutes of superior intelligence, who expressed their ideas by the fingers instead of signs and that with remarkable fluency. Why should most of our semi-mutes always be found capable of digital spelling, of which most born mutes are incapable? Is it not because of the constant use of the tongue, even imperfect in articulation, by the semi-mutes in their daily intercourse with the hearing and speaking, hence their fluency of language? True, I know several born mutes, as well as those who lost their hearing in infancy, who habitually use digital spelling; but the semi-mutes far surpass them in number and ease of spelling.

Besides the mutes, we had several hearing guests, among whom were Mr. and Mrs. Hubbard with their little beautiful daughter Mabel, whose success in learning articulation without resorting to signs even digital spelling itself has created much sensation in the learned world,—and Mr. Story, the worthy trustee of the association.

The good Deacon, the ever-obliging Sepoy and Mr. O—, managers of the levee, flew with their coat-tails high in the air through the crowd, dodging the flourishing arms of sign makers, flew down and up stairs smiling graciously on fresh visitors; flew from the hall to the dining-room to see if the oysters were properly stewed, and thence to the hall again, dodging once more the whirling arms, and nodding in the most friendly possible manner to all on the right and left, so that they were pronounced to be model managers and I thought they were descended from Mercury. On they flew around—through—over the crowd, stopping a moment to bow to a sable mute and his light brown-complexioned sweet heart,—herself a mute,—who mingled freely with their white "brethren and sisters in misfortune." Mute descendants of Ham in our midst! Who could dream that they—the girl leaning lovingly in her swain's arm—actually moved about in the hall together with two hundred mutes and hearing persons who chose to bury old prejudices against the dark skin deep in the ground beneath Old South Church in Boston? Whoever doubts this fact will please call on the truthful historian of Noddle Island for confirmation.

He resides at a place about a score of miles from the spot where a monstrous sea serpent was several times seen basking in the sun.

Well. Mr. Editor readers, at nine a grand avenue was made in the assemblage and a novel scene took place therein at the foot of the desk, located at the extremity of the hall. It rendered the festival complete and therefore difficult to be forgotten. It was a wedding of a deaf-mute couple, the names of whom may be found in the marriage columns of the GAZETTE. Having a good view of the ceremony, I carefully noticed each sign given by Mr. Turner of Hartford, who interpreted, not verbally but substantially, that which the officiating minister said orally. I shall here give a sentence actually expressed in signs as follows:—"You this woman will marry true." I must frankly give my good friend full credit for his successful efforts to render his signs so plain as to make the couple understand clearly the object explained.

Though the ceremony was performed wholly in the sign language, which according to Dr Peet's declaration, resembles the Ancient Chinese, a language totally devoid of grammatical precision,—as the Ancient Chinese was barbarous, so the sign language is barbarous,—the marriage of this couple was perfect because they went directly to the minister, and stood before God as a couple to be solemnly joined in wedlock. The ceremony over, the happy pair received kisses without number, and many "happiness—much—I—wish—you," were duly bestowed upon them. And the mutes, both married and unmarried, now proceeded to partake of the pleasures of the Fox and Geese and other games,—regular dancing, being so incongruous with their want of hearing music, was not brought into requisition.

The foxes continued to chase the geese. Sepoy, Deacon and O— flew vigorously fro and to in all directions—the sign language reigned supreme. Now the supper was ready,—the foxes and geese paused to recover their breath and smoothen their fur and feathers, and soon went in pairs to the dining room and took seats at the table groaning under the burden of eatables. The repast need I describe? How can I speak of the triumph which Deacon, Sepoy and O— achieved in presenting such a feast before our eyes? Conspicuously stood on the tables the challenge apples of Thomas Brown Esq., of Henniker N. H., in pyramids towering far over all. Judging from their acknowledged richness of flavour and from the fact that the challenged did n't send theirs here, the challenged were done Brown.

Soon after the repast many of the guests retired for home, and I learned on the following day that the foxes and geese, preferring to remain in the hall, resumed their play; Sepoy, Deacon and O—,

poor fatigued fellows, didn't fly quite as briskly as they did before. The foxes chased the geese for hours—till Old Sol rose in the horizon and took a peep in the window of the hall, which the foxes, true to their nature, disliked to see. So they all returned home, fully gratified with the festival of January First, 1868.

RAPHAEL PALETTE.

*For the Gazette.*

#### A Pleasant Social.

MR. EDITOR:—At the invitation of Amos Smith Esq. a little over thirty mute gentlemen and ladies met at his house—a very pretty one—to spend the evening last Tuesday (the 14th. inst.)

Our good host and hostess spared no pains to render us all comfortable and jovial. The collation was ample and excellent. The inevitable Sepoy was there and in his glory for he forgot his own comfort in assisting the host at the table. The party separated highly gratified with the attentions tendered to them.

I cannot conclude this hasty epistle without saying a few words about Mr. Smith, and hope he will excuse my liberty to do so.

Mr. Amos Smith, is a man remarkable for a mute—even a semi-mute as he is one. Blessed with a superior mind, he is a fine English scholar, a man of great energy and industry and a true friend to the deaf-mute cause. The New Institution for Deaf-Mutes in Massachusetts, with its method of instruction, radically different from that in practice at all the other institutions, owes its origin and establishment, in no small measure to his strenuous efforts.

He is now chief clerk in the Boston Registry of Deeds and a Justice of Peace—the only mute one in this country, I believe. Being ever mindful of the welfare of the mutes residing in Boston and neighbouring towns and places, he labors incessantly to make, by permanent funds the Boston Christian Association of Deaf-Mutes and the Literary Association, useful to them. Vive Amos Smith!

Boston Jan. 16th. 1868.

RAPHAEL PALETTE.

*For the Gazette.*

LITTLE ROCK, ARK., Dec. 1867.

#### Spelling and Writing.

How my nerves shake at the sight of paper and pen! How hateful a sight it is to see these instruments of communication brought into requisition! If I attempt to describe the utter prostration of body and mind consequent upon constant writing, my words, even my imagination fails me. Write, write, write—too bad, surely—I can say with that wicked Cain, that the punishment is more than I can bear. Write, write, write—can you bear it? There is a limit to forbearance, it is said; and can you write yourself to death without betraying vexation of spirit? To show such a spirit under such trying circumstances, is human, “of the earth, earthy.”

Why not teach finger spelling to your dunces of friends who have the advantage over you in conveying their ideas by word of mouth? Teach it, even by force, to every one who desires to write with you. Why do you simper and commit to paper your scanty stock of ideas instead of forcing the speaking party to learn the alphabet, which is quite an easy study?

Whoever you are, I tell you that the very moment you see a slate and pencil or a pen and paper (those objects of terror to me and you too) that moment let you resort to the use of your fingers until you win over the party to your side. No more of your smiles and writings if you please. This is a progressive age, and we must keep pace with it.

Indulge me with a bit of story. While principal of the Kansas Asylum, I avoided as much as possible all those who would not use the manual alphabet, and at the same time associated by way of encouragement, with those who used it as a medium of intercourse. My association with such, gave an inspiring impulse to the social intercourse of the people, and when I left the place, how very few did not know the finger language! In my perambulations about the town, either on foot or horseback, I would be interrupted at almost every step by my good friends, who made use of their fingers to communicate their ideas, and yet I relished this mode of talking with as much zest as if they were themselves educated and intelligent deaf-mutes.

The finger alphabet is getting into vogue in this city. My pupils, cordially co-operate with me in my efforts to bring this easiest of languages into general use in this city and county. Several of the wealthiest citizens of Little Rock, do not think it beneath their dignity to learn and teach dactylology to others far and near.

A gentleman, to me an entire stranger, called on me a few months ago, to learn the alphabet. As soon as he had acquired the knowledge he sought, away went he to a distant place to help extend the knowledge of the digital language. The other day he again called to inform me that as he was taking a ride in company with his cousin, he taught him the use of the alphabet, and soon found him able to talk entirely in that dialect.

In connection with the subject, I must not omit mentioning that Dr. M—one of the most skilful physicians in Kansas, was seen almost every day soliloquizing to himself by the motions of his fingers. By watching them unobserved by the physician, I often managed to possess myself to some extent of the secrets of his “upper story.” Scarcely a day passes without my coming into contact with a Southerner who is more or less acquainted with the use of the finger language. The editors of the city papers here, are, all of them, acquainted with it, but use the double-handed system. Indeed there is everything to hope for the future of the deaf and dumb in these parts.

JOE THE JERSEY MUTE.

P. S. Causes are at work to accomplish great results in the case of the Mute school and may surprise you.

Mr. Albert J. Hasty turns up right here in this city.

*For the Gazette.*

#### A Few Thoughts on the World.

*This is a changing world.* Let me furnish an instance of this fact. Last term deaf-mute was admitted as a new pupil into this Institution. A few days afterward he was found to be awfully dull: and the teachers felt privileged to say that they knew he would never be a good scholar, and that at the end of his seven years of schooling, he would leave this Institution with his mind but little improved and this condition but little bettered.

This term he has unexpectedly distanced all his classmates, and some of the pupils of the higher classes, in the race for knowledge; and the teachers admire him, and say that they always believed he would make his mark in the deaf-mute community!

*This is an inconsistent world.* Of this I will furnish an instance. An uncle of mine is always discoursing on the precocity of the age; asserts that there are no more children; that people seem to enter the world grown men and women, and says the time has long since been past when children knew their places and were taught to stay there. He was enlarging on this pet hobby of his, to my eighteen year old sister, one day during the last vacation of this school, and

all because he had been informed of a certain young man of twenty-one, between whom and my sister there seemed to exist a friendly intimacy, at least. And my sister laughing at his queer ideas, he took a slate and wrote to me.

"Such young people to think of making matrimonial alliance with each other! Children are put right forward these days. They begin to think to love and matrimony before they know the duties of housekeeping." I returned the state with the inquiry: "What was your age when you married?" "Twenty-one."

"Who put you forward?" asked I, laughing; and here his theory of the pereocity of age met with a downfall. But he has since again risen it.

*This is a funny world.* For instance:—There is a pupil in my class whose face is of the lugubrious cast. This world is not a funny place to her. Oh, no! It is a vale of tears. If she enjoys her misery, of course I do not object. Well, the instant I request her in a friendly spirit to tell me the reason for her not studying her lessons well, she buries her face in her hands and sobs! This excessive tenderness of heart is very droll.

*What a forgetful world it is!* For instance:—A married friend of mine once told me a man was a fool to get married; he would advise me not to try it, for it had cost him a great deal of trouble and money, and said matrimony coming first and misery following close on its heels and keeping there. His wife died soon after, and he is now loud in his lamentation of loneliness and active in looking up a second wife!

*And what a literary world it is, too!* For instance:—There is a pupil in this institution, who has been at school but a short time. One day, in deference to the wish of his teacher, he undertook to write a brief composition. Said literary effort was a brilliant effusion on a bull, the first paragraph of which was, "a bull can jump over the moon."

*And such a deceptive world as it is!* For instance:—A friend of mine once called on me, and with a serious face assured me that his pocket-book was in a state of collapse, and requested me to have the kindness to lend him five dollars, with which to get some flour for his family, pledging his word that he would *certainly* pay it back at the end of two weeks. The money was cheerfully lent to him. The two weeks passed, but the money was not paid back!

*And what a cowardly world it is, moreover!* For instance: Among the school boys attending the school house not far from here, is one, Joe Wales, who is a great awkward burly chap, of the weight of a moderate pig (180 lbs,) and whose highest ambition is to excel in pugilistic encounters. One morning, before the arrival of the teacher, he bragged in the presence of his admiring associates, that in case of trouble with the teacher, he would pitch him into the nearest snowbank. Well, in the afternoon a disturbance was created at the school house. Joe was pointed out as the ringleader. The teacher went to the nearest locust tree for a twig, and in the meantime Joe's bravery vanished, his courage oozed out and ran out, and he slipped behind the school house and scrambled through the bushes to his home.

P. N. N.

For the Gazette.

MR EDITOR:—Probably few of your readers have ever heard of a school in the City of New York where deaf-mutes are taught to read from the lips and to speak. Such a school has been in operation for several months at No 88 West 27th street, and any one interested in observing the method of instruction employed in the German schools, without the expense of a trip to Europe can do so by calling on Mr.

Englesman the Principal of the school. This gentleman was a teacher in the school at Vienna, and is well acquainted with the German and Prussian systems.

A German merchant of New York having several deaf-mute children, sent two of them to the Institution at Vienna to be taught articulation, he there became acquainted with Mr. Englesman, who at his invitation came to this country about two years since, and opened a private articulating school for deaf-mutes. It was soon found that many children of the poorer classes who desired to attend, were unable to pay their tuition. These facts were represented to a few benevolent gentlemen, mostly Germans, who a few months since formed an "association for the improved instruction of deaf-mutes," and under their direction the present school is carried on.

The pupils are children of German parents, but the instruction is all in English, though the Principal speaks English imperfectly, but in speaking slowly to the pupils, this imperfection is less marked. A young Englishman acts as an assistant teacher, he has been in the school but a few weeks, and has had no prior experience in teaching the deaf.

There were fourteen pupils from six to thirteen years of age, half live at their own homes, the others board in the house with the principal, several have been under instruction about eighteen months, the others entered early last September, and formed a class of beginners. There are two sessions of the school every day excepting Saturday and Sunday, on these days, there is only one session of about two hours. The teachers say there is no apparent difference in the progress made by those living at home or boarding in the house, giving as a reason, that no instruction was given out of school hours.

Signs are used by the teachers to explain the meaning of the spoken word, and by the scholar to show that he fully comprehends that which he has been taught. Picture cards are hung around the room representing objects and actions. The pupils recognize the objects and are taught at the same time to pronounce the name, to read it from the lips, and to write it on the black board. The infant class could articulate and write some thirty or forty words, principally names of animals, or of familiar objects. The higher class had a very good knowledge of language, and wrote short sentences very well. The teacher wrote on the blackboard the outline of a story leaving the class to fill up the blank spaces an exercise which they did with quickness and ingenuity. Beyond the study of language they have made but little progress. It is we think to be the theory of the German system that considerable language must be learned before the common branches of education can be taught. The pupils know but little of arithmetic, nothing of geography, and have little general information. The aim of this Institution and of the Clarke school is the same, the educating of the deaf and dumb to speak, and read from the lips, and they differ principally in this, that in the New York school almost the whole time and labors of the first months and years is given to the acquisition of language alone. While in the Clarke school, the child is almost immediately taught the first simple lessons of geography and arithmetic and religious instruction, through these and as he needs language is learned and used.

We were much interested in witnessing the enthusiasm of the teacher, the great eagerness, the quickness of the children, and the evident progress they were making in the acquisition of language, and their ability to read from the lips. We were especially interested in the fact that in different parts of our country, the attention of benevolent individuals has been called to the education of deaf-mutes, with a desire to improve the present systems, and thoroughly to test in our country, and in the English language the practicability of teaching the deaf to hear, and the dumb to speak. We shall watch with sympathy and hope every such effort, and bid every earnest faithful laborer, God speed.



### Interesting Reunion.

There was a grand New Year's gathering of deaf-mutes held at the residence of Mr Cornelius Cuddeback in Phelps Ontario, Co., N. Y. The party consisted of thirty two persons and there were others invited that could not attend. Those who were present with Mr. and Mrs. Cuddeback, enjoyed a splendid visit and had a grand time, as their smiling illuminated faces testified. It is not often that they have thus the pleasure of meeting their old friends. The entertainment was excellent and highly interesting and most cordially and hospitably given. The remembrance of our New Year's party will be pleasant in our minds always and such pleasant memories should not be lost. \*

### The Proposed testimonial to Mr. Clerc.

An esteemed correspondent writes — "I am glad to see that some one is attempting to aid Mr. Clerc, and hope that every deaf-mute especially and all others who know him will feel it a privilege to do all that is needful to make his remaining life as comfortable as he deserves that it should be. I hope you will mention it in the GAZETTE constantly till something is done."

**INQUISITIVE.**—The Portland Argus tells the following story: "A countryman travelling to Boston on one of the steamers of the Boston and Portland lines, spied out a fire annihilator, and supposed it to be some new-fangled drinking apparatus. So he put the nozzle in his mouth and turned it on. The effect was instantaneous and stupendous! The countryman was knocked sprawling some ten feet away. The shock to his internal organization must have been something tremendous, for he remained senseless and speechless for some time. When sufficiently recovered to articulate, he wanted to know if 'the biler had bust!'"

**AN INGENIOUS REBUKE.**—On one occasion after a lady had borne the profanity of those who sat near her in a railway carriage as long as she could, she asked the principal speaker if he understood French. He replied yes, and Greek, too. She begged him then to swear in Greek, a language she did not understand.

**KNOWING HIS MAN.**—A man was brought before Lord Mansfield, charged with stealing a silver ladle, and the counsel for the crown was rather severe upon the prisoner for being an attorney. "Come, come," said his lordship, "don't exaggerate matters; if the fellow had been an attorney, he would have stolen the bowl as well as the ladle."

**THE PRESIDENTS.**—Washington, Madison, Monroe, Harrison, Tyler, and Taylor were Episcopalians; Jefferson, John Adams, and John Quincy Adams were Unitarians; Jackson, Polk and Lincoln were Presbyterians; Van Buren was of the Dutch Reformed Church. The surviving Presidents are Fillmore, a Unitarian; Pierce, a Trinitarian Congregationalist, till recently he has joined the Episcopal Church; Buchanan, an Episcopalian during his term of office, but is said to have joined the Presbyterians this year, and Johnson is a Presbyterian.

**IN A TIGHT PLACE.**—A Pittsburg mechanic crept into a boiler to repair the inside. When in, he was taken with internal cramps and began to swell, so that it required the exertion of nine men to pull him out of the hole at which he went in.

**HOOSAC TUNNEL.**—Years ago, when the project of a route to the West through the Hoosac Mountain was first started, the late Rev. Thomas Whittemore, President of the Vermont and Massachusetts Railroad, was in the western part of the State, and an enthusiastic tunnel man was urging the importance and feasibility of the enterprise.

"Why," said he, "look at the route. It seems as if the finger of Providence had pointed it out."

"What a pity," said the old minister, "*the finger hadn't been run through the mountain!*"

**ALL THINGS WORK TOGETHER FOR GOOD.** His Excellency Governor Bullock, of Mass has appointed Gardiner G. Hubbard, Esq. President of the Clarke Institute for Deaf-Mutes at Northampton, a member of the Board of Education.

☞ In New Orleans, in one week, five persons died, aged 101, 105, 106, 107 and 111 years. Five centenarians in one week is something extraordinary.

☞ It is said to be a fact that the only reason why Adam had but one wife was, that the rib of which Eve was made was the only spare rib Adam had.

☞ Boston did not particularly distinguish itself on New Year's day by its calls. Those made were principally confined to such as called to have their bills paid.

☞ A heart full of grace is better than a head full of notions.

☞ Dr. Hobbs soundly says in the Post:—"Most people think editing a paper is as easy as making love. A half day's experience will explode the pleasant fiction. We had rather make love to a dozen women that edit one paper."

☞ Old Mr.—says marriage is like the general delivery at the post office; if there's any thing there for you, you give your name, but you don't know what you get till after you've found out, so he says.

☞ "Gentlemen," said a candidate for Congress, "my name is Smith, and I am proud to say I am not ashamed of it. It may be that no person in this crowd owns that uncommon name. If, however, there be one such, let him hold up his dickey, turn out his toes, take courage, and thank his stars that there are a few more left of the same sort.

"Smith, gentlemen, is an illustrious name,  
And stands ever high in annals of fame;  
Let White, Brown and Jones increase as they will,  
Believe me that Smith will outnumber them still."

"Gentlemen, I am proud of being an original Smith, and not a Smythe, but a regular, natural Smith, Smith. Putting a 'y' in the middle, or an 'e' at the end, won't do, gentlemen. Who ever heard of a great man by the name of Smythe? Echo answers, who? and every body says, nobody! But for Smith, plain Smith, why, the pillars of fame are covered with that honored and revered name! Who were the most racy, witty and popular authors of this country? Horace and Albert Smith. Who the most original, pithy and humorous preacher? Rev. Sydney Smith. To go further back: Who was the bravest and boldest soldier in Sumpter's army in the revolution? A Smith. Who palavered with Powhatan, gallivanted with Pocahontas, and became the ancestor of the first families in Virginia? A Smith again. And who, I ask, (and I ask the question more seriously and soberly,) who, I say, is that man, and what is his name, who has fought the most battles, made the most speeches, preached the most sermons, held the most offices, sung the most songs, written the most poems, courted the most women, kissed the most girls, and married the most widows? History says, I say, you say, and everybody says, John Smith!"

## Eloquence of Pantomime.

There is a dialect of hands, arms and features in common vogue between men and Indians. A trapper meets a dozen savages, all of different tribes, and though no two have ten articulate words in common, they converse for hours in dumb show, comprehending each other perfectly, and often relating incidents which cause uproarious laughter, or excite the sterner passions. To a novice these signs are no more intelligible than so many vagaries of St. Vitus' dance; but like all mysteries, they are simple and significant—after one comprehends them.

All Indian languages are so imperfect that even when two members of the same tribe converse, half the intercourse is carried on by signs. Mountain men become so accustomed to this, that when talking in their mother tongue upon the most abstract subjects, their arms and bodies participate in the conversation. Like the Kanakas of the Sandwich Islands, they are unable to talk with their hands tied.

Thus the Greeks carry on long dialogues in silence; and the Italians, when in fear of being overheard, often stop in the middle of a sentence to finish it in pantomime. It is even related that a great conspiracy on the Mediterranean was organized not only without vocal utterance, but by facial signs, without employing the hands at all. How much more expressive than spoken words is a shrug of the shoulders, a scowl, or the turning up of the nose! The supple tongue may deceive, but few can discipline the expression of the face into a persistent falsehood; and no man can tell a lie—an absolute, unmitigated lie—with his eyes. If closely and steadily watched, they will reveal the truth, be it love, or hate, or indifference.

**FATAL ACCIDENT.**—Harrison M. Wilson, aged 17 years, and John H. Fisher, deaf-mutes, were both killed on the Terre Haute and Richmond Railroad, near Indianapolis, Indiana, recently. They were walking on the track, and, being deaf, of course did not hear the Engineer's whistle and were struck by the locomotive and almost instantly killed. They were students in the Deaf and Dumb Institution at Indianapolis, intelligent and promising young men.

☞ Rev. T. Hill writes to Zion's Herald from West Waterville thus: "By invitation I found my way to the 'Dry Patch,' the field of my former labor and triumph. God gave us 200 increase, and the result remains to this day. Some are garnered. On the shore of the Penobscot Bay the net was thrown on the side of the ship, and we had a grand haul of those fishermen. God has blessed the labors of Bro. Wm. Perkins, who trains in the local ranks, and over thirty have been baptized, and more are coming. It was my privilege with Bro. A. Plumer last week to baptize 18. Among the number was a mute, who gives as good evidence of conversion as those who hear and speak."

☞ A Paris physician says that six cigars a day will shorten a man's life five years. Then twelve cigars will shorten it ten years, and a proportionate number will kill on the spot.

☞ Brown, the other day, while looking at the skeleton of a donkey, made a very natural quotation. "Ah," said he, "we are fearfully and wonderfully made."

An old man as he walks, looks down and thinks of the past; a young man looks forward and thinks of the future; a child looks every where and thinks of nothing.

☞ The Red Sea is said to be drained to recover the valuables of Pharaoh's lost host.

New York, December 20th 1867.

Mr Alphonse Johnson, President of the Empire State Association delivered a lecture to the New York mutes in the lecture room of St. Ann's Church last evening the 19th. His subject was Cymbeline one of Shaksperes dramas. It was delivered in such a style that secured the attention of the audience from beginning to end and reflects no little credit on the narrator's talents in a pantomimic way. The story was more a Heroic love adventure than anything else and showed, or attempted to show, the truth of the adage. "That the course of true love never runs smooth."

A few weeks ago a deputation of the Social Science Association visited Fanwood where the subject of the practicability of teaching the deaf and dumb articulation was inquired into. Several lectures were delivered by prominent patrons and teachers of some of the Institutions for the deaf and dumb in the Union were given and a paper was read on this subject by President E. M. Gallaudet of Washington D. C. on the results of his observation in the Continental cities of Europe, (whither he had been last summer.) Rev. Dr. Gallaudet of our City was present and interpreted all that was said on this question which had been so long and hotly agitated.

A conclusion was soon arrived at whereby it was thought advisable to introduce a new branch of instruction in all the institutions in this country, to teach those, who had lost their hearing in their infancy and to those who had an uncommon quickness of eye sight the art of speech and what is yet more difficult to read on the lips. But whether the conclusion will be practicably carried out has not yet transpired. All New York is under snow at present; and we are having a fresh fall today. Skating is reported good in all the Central Park Ponds and in the vicinity.

Charles Dickens having opened his course of Readings in this city last week is the subject of talk in nearly all our papers and in society. Even the inmates and Faculty of the Institution for the Deaf and Dumb have caught the infection. Some benevolent person there has bought the whole of his works and presented them to the High Class Library requesting the members of the latter to become conversant with some of his characters to be prepared to give him a decent reception which a few there have a reason to expect will take place before he takes his final departure from our shores. They evidently do not mean to be caught napping should he honor them with his illustrious presence. A formal invitation from the Board of Directors is said to be about to be presented to the distinguished foreigner and should he accept their invitation he would have quite a treat to see.

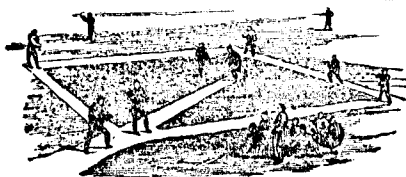
NEMO.

**DISCOVERY OF AN ANCIENT FOREST.**—In the course of the excavations at the West Dock Works, Hull, the navvies have come upon a stratum of dark soil, in which a number of trees in horizontal positions were met with. They are oak, in excellent condition, and remarkably hard. A large number of acorns and hazel nuts were also found, and some oyster and mussel shells. The trees were at a depth of about 19 feet below the water line of the river. The wood was of a similar nature to that found when the Victoria Dock Extension was in progress, and goes far to prove the correctness of the supposition that Holderness and this part of the river were once covered with a dense forest.

Eng. paper.

☞ A lady has recently died in Bristol, England, who, during a life of 84 years, had never tasted animal food, and enjoyed good health all the time.

☞ A Connecticut joker was recently fined \$15 for playing ghost.



## BASE BALL.

The return match between the Corsaynna Base Ball Club, of Hartford, and the Hickory Club, of North Argyle, was played on the latter's grounds, on Wednesday, Nov. 27th. The Hickory Club was victorious, as will be seen by the following score:—

HICKORY B. B. C.			CORSAYNNA B. B. C.		
	OUTS.	RUNS.		OUTS.	RUNS.
Griffin, catcher,	4	3	Crawford, pitcher,	1	6
Crawford, pitcher,	2	5	Henry, catcher,	3	4
A. Bristol, s. s.,	2	6	J. Wandlee, s. stop,	0	6
G. H. Bristol, 1st base,	0	7	Shannon, 1st base,	1	5
Thompson, 2d base,	3	3	R. Barkley, 2d base,	4	2
Smith, 3d base,	3	3	G. Wandlee, 3d base,	2	3
S. H. Kee, r. f.,	1	6	Jomer, l. f.,	2	3
Safford, c. f.,	0	7	J. Barkley, c. f.,	3	2
Haines, l. f.,	3	1	Hitchcock, r. f.	2	3
	18	41		18	34

## INNINGS.

	1st	2d	3d	4th	5th	6th
HICKORY—	0	9	8	6	9	9
CORSAYNNA—	3	13	5	4	2	7

Umpire—Mr. W. Taylor.

Scorers—Mr. J. Safford for Hickory, and Mr. Sloan for Corsaynna.

Time of two hours and twenty-five minutes.

The game was a stubbornly contested one, and a number of brilliant players were made by both clubs. The small number of runs made was attributable to the character of the field, it being such as to preclude good fielding.

Among three of them were mutes—members of the clubs.



In Etna, Ills., at the bride's father's house, Nov. 25th, by Rev. Richard Tute, Mr. James R. Boone, of Manito, Ills., to Miss Mattie E. Hendrix, of Etna, Ills., (both were pupils of the Illinois Institution).

In Boston, Mass., Jan. 1, 1868, Mr. Isaiah Knowles, to Miss Ann Moore, of South Boston. By Rev. Mr. Fulton, of Tremont Temple, assisted by Rev. Mr. Wm. W. Turner, of Hartford, Ct.

In Hartford, Ct., Jan. 1, 1868, by the Rev. Mr. C. R. Fisher, Mr. Peter Geisler, to Miss Eliza McCarthy, both of Meriden, Ct., and both educated deaf mutes.

In South Canton, Jan. 1, 1868, Mr. Wm. H. Green, of Worcester, Mass., to Miss L. A. Hayward, of South Easton, Mass., (both graduates at Hartford, Ct.

In Hartford, Ct., Dec. 25th, by Rev. W. W. Turner, Mr. Frank S. Crossman, to Miss Welthy A. Woods, both of Plymouth, Ct., and graduates of the American Asylum.

In Coventry, R. I., Dec. 19th, by Rev. W. H. Richards, assisted by Rev. Mr. Westgate, Mr. James D. Bartlett, of North Guilford, Ct., to Miss Anna J. West, of Coventry, R. I.

Married on Jan. 15, 1868, by the Rev. Charles A. Stoddard, Mr. Harvey P. Peet, L. L. D., Principal Emeritus of the New York Institution for the Deaf and Dumb, to Mrs. Louisa P. Hotchkiss, late matron of that Institution. Dr. Peet and his amiable lady will reside in the Mansion House, on the grounds of the Institution, where he will be at hand to aid with his assistance and advice his son, Isaac Lewis Peet, A. M., the actual principle.

In South Coventry, R. I., Dec. 19, 1867, Mr. P. S. Housel, to Mrs. M. E. Bailey.



In Gensso, Ills., Oct. 8, 1866, Mrs. Nancy Davis, wife of Mr. Charles W. Davis.

In this city, on the 14th inst., Mr. William Nelson, of congestion of the brain, aged 53.

In this city, on the morning of Dec. 25th ult., John H. D. Williams, of dropsy, aged 26 years.

Death, like an ever-flowing stream,  
Sweeps us away; our life's a dream,  
An empty tale, a morning flower,  
Cut down and withered in an hour.

## SPECIAL NOTICE.

## Another Grand Levee

— OF THE —

## Boston Deaf-Mute Christian Association.

IN AID OF THE EFFORTS OF THE ASSOCIATION.

## A BRILLIANT PROGRAMME!!

## GRAND COLLATION!!

SINGLE TICKETS, including admission to the collation; - - - \$1 00  
CHILDREN under 12 years, - - - - - 50

## SUPPER AT 10 O'CLOCK.

For several years past the "Boston Deaf Mute Christian Association" has been accustomed to hold a grand Levee on Washington Birth Day at their rooms, 221 Washington St., and on each and every occasion hitherto, have had from 150 to 300 attendants. Arrangements are always made to enable those who come to have a good time, socially and intellectually, and the same will be carried out Monday February 24th, 1868.

There are generally collected at these gatherings, nearly all the mutes for twenty or thirty miles around Boston and some from much more remote localities. Our readers are requested to communicate this fact to their mute friends and neighbors.

Geo. A. Holmes,—Chairman of  
Committee of Arrangements.

Boston January 30, 1868.

A PUFF FROM GRANT.—A private letter to a gentleman in Nashville reports the following significant conversation between the President and Gen. Grant. It occurred in the Executive Office, last Tuesday. We give it verbatim:

President.—"Well, General, the Radicals are making some pretty high bids for you."

Grant.—"Are they?" (Puff! Puff!)

President.—"Yes; they almost beat the Democrats."

Grant.—Smile. (Puff! Puff!)

President.—"What do you think about it?"

Grant.—I think this is the poorest cigar I ever smoked." (Puff! Puff!)